truth, through the present form of scripture, or the teachings of their clergy, whose whole delight is to keep the people in ignorance of the facts that the scriptures are corrupt, and that the clergy know of the corruption, but that they set them forth as the pure word of God because it sanctions and encourages them in their plunder of the people, so that stately mansions, carriages, horses, retinues of servants, high salaries, high positions, and idleness, may be enjoyed and practised by them with impunity to the detriment of their fellow creatures; and hence, to keep up the delusion, the clergy loudly rave against the essays and reviews, or against infidelity, or any party or persons who will not sanction their avarice, or who endeavour to expose their hypocrisy and deception; but until they can bring forth proofs of the originality and correctness of scripture they can never prove that the scriptures are not corrupt, true, the clergy and bishops may have the law on their side and the Government to support them, but the peoples' eyes are getting opened, and the Government would never dare to enforce a law to prohibit the full liberty of conscience, or for men not to believe in what they have proved by experience to be just and truthful, for Englishmen would never submit to thus withdraw a thorough investigation of the subject upon which such laws would be framed, and we are well convinced that a thorough investigation on the merits or demerits of the Bible, would call forth more englightenment amongst the people upon their present [illegible] ... that could be suggested, the Government and the clergy are aware of this also, and hence it is, they without compulsion, will never dare bring the scriptures, or the subjects of the religion of the Established Church to public investigation and discussion, knowing, that so doing the peoples' eyes would come opened, and they would the errors and delusions under which they have so long slumbered, and would shake them off, so that the high positions, salaries, influence and idleness spoken of, now arising out of their religious professions and ceremonies of the clergy would at once vanish, so that the masses of the people would in future by freedom of conscience and thought, freedom of action, and freedom in the worship of God, which under the present system of church bible corruptions, and false things, can never exist.—Ed., F. P.

Advertisements.

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THE SPIRITUALISTIC

FREE PRESS;

AND GENERAL RECORD, OR, SUCCESSIVE REVIEW:

OR, THE JOURNAL OF THE GREAT ORGANIZATION.

SHEWING THE RISE, PROGRESS, AND OBJECTS OF THE GREAT COMMUNITY, AND EXPLAINING THE DOCTRINES AND PRINCIPLES AS OBSERVED BY THE MEMBERS OF THE COMMUNITY OF THE GREAT ORGANIZATION.

A NEWSPAPER ISSUED FORTNIGHTLY,

WHICH WILL CONTAIN SPIRITUAL AND TEMPORAL FACTS, AND OTHER USEFUL INFORMATION AND INSTRUCTION.

No. 11. Vol. II. SATURDAY, JULY 13, 1861. PRICE 1D

THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE.

(Continued from our last).

"Prepare yourselves for that Organization which no earthly power can break or disperse." These words were revealed in a prophecy in 1856, in which also it was stated from God by his angel thus:—"I will gather ye together in multitudes and in many places, and will appoint leaders over thee," &c. This, it must be understood, was a full year before myself or the Circle knew anything or understood anything in connection with the Organization; and yet, in these quotations as above, it will be seen how literally the revelation or prophecy has been fulfilled, contrary to all our anticipations. And though the organization, chosen people, the twelve tribes, and the banners, or glorious standard of truth, are frequently mentioned in the "Scriptural Magazine," "Warning Message," and other works, yet we never comprehended the meaning thereof till nearly a year after the above words were given. In April 1857, at a special meeting of the Circle, we received instructions in revelation for the order and formation of the Great Organization, in which the standard of truth was again mentioned, [illegible] amongst the members of the Organization then enrolled, with a code of rules, and a solemn pledge for each member to sign when joining. After being first fully convinced of the truths of divine revelation, these rules and pledge every enrolled member possesses, together with his name and number, and the district in which such member resides is affixed thereto; and they may also be seen in the "General Record, or Successive Review," a work shewing the rise, progress, and objects, with the origin of the Great Organization, the first volume of which may be had bound, post free for 2s., from my address. This work was published at the expense of the cause, and each issue presented gratis to every member, so that all could see the state and progress of the cause. But before giving any further description of the formation of the organization, I must here state that when the rules and pledge were revealed and read over, many remarks were passed upon them both, by persons immediately connected with me, and by others, who stated that it would never be of any use to have them printed or sent forth, for who but those who were immediately acquainted with me would ever believe sufficient to sign so solemn a pledge or to adhere to such rules, and we, the Circle, were at the onset laughed at, we however took no notice of the scoffs or ridicule, but on hearing the rules and regulations upon which the Organization was to be founded read over again, and finding that neither rules nor pledge contained anything but justice, truth, and righteousness, such as every true christian would conscientiously comply with, we had them printed on half sheets of foolscap and sent them forth to different correspondents who were in the habit of writing to me, and by the time they were printed and sent forth the 7th of May had arrived, and on that day, in 1857, the first members were enrolled, and by the Sunday following, which was only two or three days, over sixteen members were enrolled in Nottingham alone, and in a few days after, as a member of the Circle was then out, empowered by the Circle at Nottingham to enroll any person as members, either male or female after the age of fourteen and upwards; and thus, notwithstanding all the opposition, unbelief, and scoffs, the revelation given has been continued to be fulfilled, and members have continually been enrolled, until over 500 members names have been placed upon the books, and these members extend far and wide, in the Isle of Wight, Essex, Suffolk, Yorkshire, Lancashire, Durham, Worcestershire, Leicestershire, Warwickshire, and Lincolnshire, and many of the large towns, such as London, Birmingham, Manchester, and several members also reside in Derbyshire, and thus, we are happy to say that the Organization is still progressing and prospering, and members are weekly enrolling themselves either from one place or the other, though it must be confessed that Nottingham itself has furnished fewer members in proportion than either Leicester or any of the other localities, but then it is in accordance with the old proverb, a prophet hath no honour in his own town or country, and so it is with me in Nottingham, I have been despised, degraded, and slandered, both in the public newspapers and other prints, by persons who were wilfully belying their own conscience, and confessed to their dastardly conduct, but in defiance of their opposition the great and glorious cause still progresses and prospers. But in the other localities which I visited annually with a deputation of the Circle I was treated with the greatest homage and respect, deputations of the members from each locality came to different railway stations to meet me, and greet[illegible] they made more of me or paid more respect to me in some of the places, and paid more homage than I felt I deserved at their hands, for they not only welcomed me to their houses, but wherever I went they pointed me out, and hailed me as the prophet of the Lord, appearing anxious only to touch my garments, this I told them was more than I needed or required, for it was calculated to make strangers think I was ambitious, and that it was my wish and desire that they should make such manifestations of their approval of my conduct and what I had set forth, as the instrument in God's hands for making known His divine will, therefore I requested them to desist, which appeared strange to some of them, who fancied they were honouring me very much. In each of the localities, and on each visit, I was kindly received and treated, and we spent joyful days at each place when the anniversary was held, for it had been put off for our visit that I might be present, and in a former article I have shewn how our time was spent in each place till we arrived at Nottingham, an account of which has already been published in detail in the "General Record," and thus far it will be seen how divine revelations have been literally fulfilled. But prior to our first visit, when the Organization had been established a year, we received instructions that the anniversary was to be held in each locality, and that a deputation of the Circle, with their Medium, was to visit each place after the anniversary had been celebrated in Nottingham, and on receiving instructions to appoint the day for the anniversary in Nottingham the Circle received a rebuke in a revelation, which referred us to past revelations which were published, and one of which are at the head of the Community's rules, which states that persons might turn from their present worldly delusions and religious professions and joyfully rally round the standard of truth. Therefore in the instructions revealed to the Circle on the anniversary several interrogations were put, and assertions made, stating that twelve months had already elapsed, and though the Organization had been frequently mentioned, and was then about to be commemorated by holding the first anniversary, yet we were not prepared for that event, for the revelation further said, although the banners had been described, and an impression of them placed on the Community's Journal, yet not a single banner had been provided, though revelation had declared that the Organization should ultimately comprise the twelve tribes; therefore before any instruction was given as to the anniversary the revelation interrogated us thus—Behold! where is the banner around which the people were said should rally. For, though revelation has frequently mentioned the glorious banners of the Lord of hosts, as may be seen by reading the works already at that time issued, and after this revelation the description, with size and colour of the banners were revealed, and ordered to be forwarded one to each of the then existing localities, which were to be displayed on the day of anniversary, both in Nottingham and elsewhere, and this was accordingly done, and the whole account, with the revelations, is published in the "General Record or Successive Review," which is in possession of each and every member. After the banners were formed and sent to the different localities, and the anniversary was held in Nottingham, I, with a deputation of the Circle visited the other localities in the manner as before stated, but previous to this a member of the Circle had been sent out as a missionary to give books away and endeavour to enroll members, but he being a man who had for the last years of his life [illegible] cations, who would assist him in getting money from those who would listen to his persuasions and their delusions; but finding that celestial angels would not encourage this imposition, he laid them aside, and under the pretence of celestial communication in the name of the Spiritual Circle, and in behalf of the Great Organization, he resorted to the practice of ærial spirits, assuring all those he came in contact with, that the communications he received from this source might be relied upon as truth; and he having been sent out to represent the Nottingham Spiritual Circle and the Organization, the people knowing this readily believed him, and thus, for a time, he was enabled to prey upon their credulity, extort money from them by setting forth things and fixing periods for their occurrence of a most startling character, which astounded and astonished the people, many of whom had read my works, but had seen nothing in them to confirm what he represented the consequence was. They wrote to me, telling me what he had said, and asking me whether the circle had authorized him to say such things, and if so, why were they not mentioned in the works. By these means I was made acquainted of his conduct, I wrote several letters to him upon the subject, rebuking him for his conduct; but he still persisted in propogating what he knew to be delusions, and in addition to this, he negociated with some person in Birmingham, and procured a supply of worthless, ruff, and broken egg-shaped glasses, which did not cost him more than 3d. or 4d. each, but which he sold to the people at from 2s. 6d. to 5s. each, telling them in my name that they were the same kind of crystals that I use, and that they were consecrated according to my directions, and sanctioned and approved of by me. He carried on a flourishing trade in this manner for a time, but as amongst the people to whom he sold them there were many Seers, they soon discovered his deception and delusion, and wrote to me, and I replied to them in a plain, intelligible, and to them a satisfactory manner. At one house, amongst the family, he sold more than a dozen of these spurious crystals, and, as they were shoemakers, he got new boots, plenty to eat and plenty to drink for his craft and duplicity. But his deception did not end here; for when at my house, he heard a gentleman agreeing with me for a crystal, but as he was not to have it ready for a few weeks, he from the last place mentioned, went to the residence of this gentleman, and told him that if he wanted a crystal he could supply him with one much cheaper than me, which would be quite as good, as they were consecracted by my directions, and sanctioned as celestial crystals by me. The gentleman, however, had a doubt upon him, and came over and told me the history of this deceptive event. But another gentleman in the same place, who was more compassionate and less mistrustful, purchased a crystal of him, and a girl in the place, who could see a little under this impostors instructions, set forth much delusion, stating that the whole parish, with the exception of one house, was to be destroyed by thunder, lightning, and fire, and affixed the day of the month when this terrible event should occur. The day, however, passed, but no such an event occurred. The people then was not only caused to doubt and disbelieve what he had set forth, but also to doubt and disbelieve my works. A short time after this, the gentleman who purchased the crystal came over to our Good Friday party, bringing his wife and the girl, the purported seer, with him; and it happened that very day, that through what I had written to and published on the conduct of this impostor, I received letters from different localities where he thought the members were favourable to him, written by him to the members requesting them to have no more dealings with me, signing several names to each of their letters, requesting them to sign it and send it to me. They, however, having already experienced his fraud and deception, sent the letters to me without signing them, and the gentleman above referred to read them, after which he wished me to test the seership of the girl he had brought with him. I did so, and satisfied myself that she could see aerial spirits or visions, but not celestial angels, he asked me my opinion, but I told him I would tell him the first opportunity. Accordingly the girl was sent out of the way, and I told him, that for me to give an opinion and condemn her, enemies might say that I would not sanction the seeing in the crystal of anybody but myself; but I told him how he could test her at home, and prove whether she was right or wrong, and that would give more satisfaction both to himself and others than if I did it. This he agreed too, and asked how he must do it; and I told him that when he got home (and the girl was unaware of his intentions), to get his crystal and ask any question he thought well, and ask her to read the answer, and I was satisfied from what I had seen and heard of her, that she would give him an answer of some sort. He accordingly asked a question on his own particular private business and gave her the crystal. She told him that a lengthy revelation appeared; and he told her to read it and spell each word as she read it. She accordingly did so, and he copied it, and to his no little surprise, knowing as he did that she had heard our conversation about the man who was out on his mission by direction of the circle—the answer she gave was a complete rigmarole upon this man's conduct; every word of which was quite foreign to the question asked. The gentleman then took the crystal from her hands, and discharged it as I had directed him, and then gave it to her again to look. When she again read, though the crystal was discharged, another rigmarole confirming the first, but the language was scarcely intelligible, as it was spelt as she would have spoken it in conversation with others of her age, without any adherence to grammar or any other rule of learning. This perfectly satisfied the gentleman as to her craft and duplicity, and he sent the purported revelations to me, which I now possess; but both himself and me was satisfied that this craft and duplicity had been instilled into her by the impostor

before named; and on Good Friday, when the gentleman was present, and the letter I had received had been read, and some of the members of the circle were present, we enquired as to what steps we should take to put down the delusion the man referred to was propagating, an account of which may be seen both in the "General Record," and in the "Universal Magazine." For we had heard that this man had gone to Leicester, told the members there that our cause was all a delusion, and that the revelations I obtained were false, and not from the Angel Gabriel of either spheres, but from the Spirit Orion; and his revelations were all from the great Angel Gabriel, who had commanded him to establish another circle of thirteen, with him at their head, and they would be enabled to get prescriptions, heal the sick, and carry on all the affairs of the cause, without any connection with me or the Nottingham Circle. Several listened to his persuasions and joined him, and in one week he accomplished what we in Nottingham had been in vain trying five or six years to do, for he got a circle, established a dispensary by altering our circulars, and got revelations condemning me as an impostor, and our cause as a delusion; which by many of our own members was then readily believed, and sent me a letter on that very day, Good Friday, 1858, with a whole list of names, requesting and declaring to have no further connection with me or the Organization; and I must take their names off the books. This letter, with its particulars as stated above, caused the question to be asked as to what steps we should take, and in the revelation which we now possess, we were commanded at once to proceed to Leicester, the Medium and a deputation of the circle, and convince the people on the spot whether the man who was so practising upon them, or the cause he was trying to start, was right or wrong; or whether the Nottingham Medium and cause was right or wrong. The result of the whole will be given in our next.

(*To be continued in our next.*)

Editorial Correspondence.

NOTICE.—*All letters intended for insertion in this journal, must be forwarded to the Editor by the Thursday morning's post immediately following the last date of issue, and no later: and unless this notice be observed, no letters can be inserted in the ...*

THE BIBLE AND ITS CORRUPTIONS TESTED BY MODERN DIVINE REVELATION.

(*Continued from No. 10, Vol. 2.*)

To the Editor of the Spiritualistic Free Press and General Record

Sir,—In the 28th c. of the 1st Book of Samuel is found a record of the doings of Saul regarding persons who were said to have familiar spirits, and the same with respect to wizards. It appears that they by some means had come under his displeasure, and he had cut them off out of the land; at least we must suppose that he intended to do so wherever he could find them; but as we are not informed of the immediate cause of Saul's enmity towards them, we can only presume that not being able to obtain spiritual information himself, he was determined that others should not use the privilege of doing so. But this is of no great importance as respecting the subject under consideration—a subject that has given rise to much controversy, while it is evidently misunderstood by nearly all who have ventured to touch on it; and it is not at all surprising that they should find great obstacles in the way of explaining this hitherto mysterious transaction, for, as it is related in the 1st Book of Samuel, it is surrounded by difficulties, and which have apparently arisen chiefly from the ignorance of the translators on spiritual matters, and also from the superstitious beliefs in force at the same time—the subject itself not having a parallel in the scriptures, and being known to be in some measure fictitious was deemed of sufficient importance to a make a spiritual inquiry thereon, that its true character might be known, for the benefit of all who value truth, therefore a question was asked in the following terms:—

"By what means did the woman of Endor communicate with Samuel?"

Celestial Revelation.—"Behold? the witch of Endor, as she is so called, saw Samuel, with other spirits, at different times, through the medium of the crystal, white stone, or urim, and was a seer of low degree, as she divined for gain."

This revelation places the matter in a light very different from that in which it appears in the Bible; which, as it there stands recorded is absolutely unintelligible to men with minds capable of independent thought, and ... superstitious beliefs. In the first place, the translators have designated the woman of Endor a witch, but let it be observed the word witch is not found in the whole chapter; it has been introduced in the heading of the chapter *only*, but it is not in the text. This error has arisen no doubt from the ignorance of the translators, they not knowing how otherwise to describe a woman who was represented as having a familiar spirit; but had their knowledge of spiritual matters been greater, no doubt they would have known that the term familiar spirit was a corruption, as I shall endeavour to prove it was. First then, there is nothing known of a spiritual nature as a familiar spirit, and the name itself only exists as an evidence of the blindness and superstition of past ages; so likewise with regard to witches and wizards. What intelligent person would venture in the present age to assert a belief in witches or witchcraft? although it is not many years since that the laws relating to the punishment of those convicted for alledged witchcraft were in force, yet the intelligence and wisdom of the present day have caused this foul blot to be removed, and witchcraft and wizardcraft may truly be ranked with the exploded superstitions of by-gone ages. Then if we by the light of the nineteeth century have discovered that our ancestors were in the dark on this head, and we find a record in the scriptures that gives countenance to this erroneous belief, how are we to treat it, but by a strict scrutiny and an earnest examination of the subject in all its bearings? and in doing this it is not difficult to discover that the account of the woman of Endor is a mixture of truth and fiction; for on carefully reading the chapter in question, the 28th of the 1st Book of Samuel, we shall find that there is no evidence whatever of a familiar spirit being engaged in the work of communicating with Samuel from first to last, but that on the other hand, it was the woman herself that saw the spirit of Samuel, and described it to Saul, and it needed not the interposition of another spirit to enable communication to be made between Samuel and the woman; and it is very evident also, that Saul addressed himself to the woman as though he believed and felt that the woman alone was in communication with Samuel's spirit, and Saul himself having a knowledge of the nature of these communications, communications by the same means, that is, by the crystal or urim; he very naturally asked the woman what she saw, and the questions of Saul agree with the revelation given above, which states that the woman was a seer and used the crystal, white stone, or urim, and thereby could hold communion with the spirits of departed persons, and as no one present but the woman could see the vision in the urim, she only could repeat to Saul the words of Samuel, which no doubt were given in the crystal in the manner they usually are, that is, written on a scroll. And also, further, to set aside the idea of the woman being held in the estimation of a witch, it is evident from what is stated in the latter part of the chapter that she was a respectable person, so much so, that Saul's servants did not hesitate to advise their master, though a king, to take refreshment before he departed—and although he was so distressed in mind that he at first refused, yet on being pressed he consented—and he and his servants remained in the house long enough to have a calf killed and dressed and unleavened bread prepared previous to the repast, of which they all partook. This must be allowed to be a proof that as a seer the woman was of some note and of respectable standing in society, and not a person who was reputed to be a witch, or possessed of a familiar spirit, both of these terms being base and corrupt, originating most probably in ignorance of the real character of the woman by the more early translators. Thus divine revelation has pointed out another error, and which is proved to be an error by the experience of the present age, which has altogether repudiated the idea of witchcraft or any thing of a like nature, and the very text of scripture goes to confirm that opinion. Therefore this account may be classed as one of the many contained in the Bible, around whose structure fiction has spread its deceptive form, and obscured the truth from our view; but by posessing the inestimable gift of revelation by vision we are enabled to place the matter before the world in its true character, and at the same time to shew that the scriptures as they now stand contain in themselves sure evidence of their corrupt state.

CHARLES GREGORY,

West Cowes, Isle of Wight.

(*To be continued.*)

To the Editor of the Spiritualistic Free Press and General Record.

Sir,—In my last communication to the "Free Press" I alluded to revelation being more to be depended on than inspiration. In the first place we have our own imagination to cope with, and our early taught prejudices, and having formed some idea in our minds that certain doctrines are compatable with truth. Thus the converts from Judaism to Christianity would have a leaning towards Judaism, and all the different sects amongst the Jews would have a desire to cling to what they had been taught as truth in their younger days. The Pharisees and Sadducees would each be inclined towards his preconceived notions, one to the tradition of the fathers, others to the resurrection of the dead, others that no such thing ever would occur. Now it was through such men that the scriptures were handed down to us, they were but men, and no doubt were often inspired by the holy spirit of God, and so far the truth would be written; but as they were of like passions with ourselves, subject to evil influences as well as good, and so they, through the many causes and influences which surrounded them, they may have given their own words mingled with divine inspiration. Another cause given in divine revelation is that some of the Apostles erred in their zeal to deter men from wickedness, by giving their own imaginations and mingling it with divine inspiration; and thus it is with inspiration, if we could fully divest ourselves of all worldly cares and desires, and allways feel the desire for the influence of God's holy spirit and give up our thoughts and mind wholly to the subject we write on, then might we obtain something like the desired end; and no doubt God often inspired the writers of the scriptures with truth, but that truth has passed through so many hands down to the present generation, that even that which was once the pure inspired word of God has now become impure and corrupt through wilfull alteration to suit party creeds and purposes, and likewise through ignorance and fear of man much of the truth has been lost, and much that is erroneous added, and these causes combined with others have made the scriptures to be contradictory, unintelligible, immoral, and obscure, and what is called the original manuscripts being in this state, it is impossible for us to arrive at the truth, except wisdom, and this may be obtained if properly sought after, and it is by far the most certain method of arriving at the truth, for revelation is seen displayed in vision, and can be read by the seer, and thus he can give us the words as sent unto him, and if he reads what he sees, he can do this without, and if he should give any thing which he does not see, he commits a wilfull error, and it becomes nothing better than the imagination of his own mind, and not revelation from God, but if he gives it as he sees it, then he is not culpable; but he is not subject to such influence as when inspired, for the inspired man may err willingly, but with the seer it is not so, since he sees the angel that gives the revelation, and he can read it as from a book, and as this is the only means whereby the whole truth can be obtained—and professed christians deny its existence in these days—it is impossible for them to obtain it otherwise, and therefore they must continue to grovel on in the dark labyrinths of mystery and delusion, and their leaders will continue blind leaders, groping their way amidst the accumulated errors of centuries, and thus their followers will continue wrapped up in their bigotry, until he whom they profess to believe in comes to reign as king supreme on the throne of his father David. But the professors of christianity say they want no more revelation, they have got sufficient to guide them in their religious duties, if this be the case, why is there not one universal church, teaching the same doctrines, singing the same praises, worship God in the same way, and not as many creeds almost as days in the year?

T. C. STRETTON,

Lincoln Terrace,
Great Alfred Street,
Nottingham.

(*To be Continued.*)

To the Editor of the Spiritualistic Free Press and General Record.

Sir,—It will doubtless be interesting to a many of your readers to hear that modern revelation in the "Book of Life," page 162, is now being fulfilled with regard to America, its evils swept away, and its people purified, and prepared for the mighty task it will have to assist in in this land, as declared in the revelation referred to. *Revelation.*—"And when such leader (in ... feel that the Almighty hand of God preserved him to this end, and remembering the divine warnings, he will cry for succour, and his cries will be heard; the *American Army*, already purified by the scourge of heaven, will hurry to these shores, &c. It may truly be said the scourge of heaven, referred to in the revelation, is now visiting America, and will continue to spread devastation throughout that land until it is purified, and is prepared to assist this nation in going ... as declared in other prophecies, ... tyranny and oppression under the ... sowing the seeds of love, friendship ... freedom throughout the world. This time is looked forward to by thousands of people in this land, but none more so ... by your readers; and the question is frequently asked when will these ... come to pass, or take place in this ... Modern revelation saith, "that the ... 1866 shall not pass 'ere the destruction ... new Millennium Era is thoroughly established. Again, it is written in the "Book of Life," page 88, paragraph 4.—... saith the Lord, Behold! that from the ... when the first sign shall manifest to the inhabitants of this land, four years ... pass 'ere the strife is ended, and two ... shall then pass 'ere the kingdom of universal happiness and love be established." Revelation four in explanation of the passage, says—"Therefore the first prelude and second period of the sign ... budding and blossoming of the shrubs ... trees in the winter season shall be the sign to the inhabitants of this land of the calamities which shall follow." I may remark here that the four years mentioned in the paragraph above commenced in the winter 1860 to 1861, which winter, in my humble opinion, was the prelude to the second period of the sign of the budding which will take place in the winter ... to 1862. Then, as the same revelation states, "From the blooming of the ... in the winter months followeth domestic strife in this nation, while the blossoms ... wintry weather will be yet visible; this event of the nations strife ere ... close of the succeeding summer (1862) the nations foes shall beset and tread its shores. The next sign shall be pestilence and famine in the crowded towns ... by the flight of vultures, which arrive in the winter, preparatory to ... devastation of war and rapine, prod... the carnage in the spring and summer (1863), when all other calamities fore... shall follow, &c." Again, page 61, paragraph 7,—"And though men may ... to sleep with peace upon their lips, ... shall arise in the morning with the sound of war upon their ears, &c." Revelation in explanation of the above.—"Behold! these words apply to two specific events and shall be fully realised in both cases ... *this nation*; first, the domestic strife which shall rage through the land, (winter 1861 to 1862) shall burst forth unlooked for, ... unprepared for. Secondly, the residents on the different parts of the coast shall ... aroused from their peaceful repose by ... din and rattle of their invaders and defenders, even at early dawn, &c., (ere the close of the autumn 1862)." Again, page ... paragraph 6.—"Behold! when strife ... raging in a foreign land and a king shall die by the murderers hand, then wilt thou know that the time of trouble has come (spring or summer 1862)." Revelation explanation of the above paragraph.—"Behold! this event is a sign of domestic strife in another land, and does not apply to this nation, though when it occurs the nation shall know that its troubles have begun, and its own sign will have likewise been experienced." That is the budding of the trees in the winter 1861 to 1862 and domestic strife raging upon the shores; see also "Magazine," pages 20... 205, and 226, vision second.—"And the very time when the nation is struggling with its domestic opponents shall its combined foes meet in discussion and unite their strength by land and sea, &c., and shall complete the destruction of the things which domestic strife had not consummated, &c." Now let us turn to the "Book of Life," page 93.—"Then let them watch the darkening of the sun in the ensuing summer, (1862), and their foes will be prepared to invade these shores, and then when these preparations are rife and embarked upon, let the people listen to the assemblage of four kings beyond the sea, &c. And then when the autumn blast (1862) which next ensues shall have put its hues upon the foliage let the people look to the crowded towns and cities filled with a starving population, and foreign foes &c. Then look forward to the succeeding ... unexampled severity; and ... season shall birds of prey, ... take up their abode on ... in anticipation of a feast ... they will assuredly realize ... summer (1863)." Again, ... thunder storm in the ...on of the winter, remarka...ess, as it crosses the is... ...ede the summer of these ..." Revelation in explanation of the above.—"Behold! let the people ... know that the winter ... which the storm of thunder ... and rain, shall cross the ... and shall supercede the summer, (1862) the close of which cultivation will have ceased, business closed, commerce have ended and a foreign foe will have beset the shores, &c." Again, page 65, paragraph 2.—"Nor at the time when I shall send my wrath upon the earth will I suffer the harvests to be gathered." Revelation ... these words shall also be fully realized a second time, and a second season in this land." 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The reader must understand that the different years mentioned in this article are given according to the writers own ideas of construction, and must not be received as revelation.

J. B

Manchester.

To the Editor of the Spiritualistic Free Press and General Record.

(*Continued from No. 10, Vol. 2.*)

Sir,—I promised in my last to describe the meeting (and its results) between myself and Mr. Fitzgerald, Master of Saint James' School, Gloucester. I now do so, as far as time and circumstances will allow, and write on the subjects named in my last.

1st. THE MEETING.

When I arrived here (at 7.45 p.m.) Mrs. Fitzgerald shewed me into the schoolroom, where I was surprised to see, *not only* Mr. Fitzgerald, but six or eight young men; all of whom, *if not all*, are Sunday school teachers. Mr. F. asked me to be seated, and excuse him *a minute or two*; which was, in fact, until Mr. Burton, *the Scripture reader*, and another gentleman came; and some time afterward, the foreman over the porters, and the foreman over the clerks where I work came; so that in all there was twelve or more persons of one mind and belief, to *only one* of another belief.

2nd. THE CHALLENGE.

When Mr. F. was ready, he asked me if I had not been lecturing in Barton Street? I said, I had. He said, he had read the pamphlet containing the lecture, which stated that we had sent forth a challenge to

feel that the Almighty hand of G… preserved him to this end, and rem… ing the divine warnings, he will cry for succour, and his cries will be hea… the *American Army*, already purified scourge of heaven, will hurry to shores, &c. It may truly be said th… scourge of heaven, referred to in the revelation, is now visiting Americ… will continue to spread devastation t… that land until it is purified, and ma… prepared to assist this nation in going as declared in other prophecies, tra… tyranny and oppression under their fe… sowing the seeds of love, friendsh… freedom throughout the world. This time is looked forward to by thousa… people in this land, but none more s… by your readers; and the question i… frequently asked when will these come to pass, or take place in this Modern revelation saith, "that th… 1866 shall not pass 'ere the destru… … new Millennium Era is thoroughly lished. Again, it is written in the … of Life," page 88, paragraph 4.— saith the Lord, Behold! that from t… when the first sign shall manifest … tho inhabitants of this land, four yea… pass 'ere the strife is ended, and two shall then pass 'ere the kingdom of u… sal happiness and love be establi… Revelation four in explanation of the passage, says—"Therefore the first … lude and second period of the sign … budding and blossoming of the shru… trees in the winter season shall be th… sign to the inhabitants of this land … calamities which shall follow." I ma… remark here that the four years ment… fn the paragraph above commenced i… winter 1860 to 1861, which winter, i… humble opinion, was the prelude t… second period of the sign of the bud… which will take place in the winter … to 1862. Then, as the same revel… states, "From the blooming of the … in the winter months followeth dom… strife in this nation. while the blossom … wintry weather will be yet visible; … this event of the nations strife 'ere … close of the succeeding summer (1… the nations foes shall beset and tread … its shores. The next sign shall be p… lence and famine in the crowded to… … rage by the flight of vultures, which arrive in the winter, preparatory to devastation of war and rapine, prod… the carnage in the spring and sum… (1863), when all other calamities fore… shall follow, &c." Again, page 61, pa… graph 7,—"And though men may re… to sleep with peace upon their lips, … shall arise in the morning with the so… of war upon their ears, &c." Revela… in explanation of the above.—"Beh… these words apply to two specific eve… and shall be fully realised in both cases *this nation*; first, the domestic strife wh… shall rage through the land, (winter 18… to 1862) shall burst forth unlooked for, … unprepared for. Secondly, the reside… on the different parts of the coast shall aroused from their peaceful repose by din and rattle of their invaders and defe… ers, even at early dawn, &c., (ere the cl… of the autumn 1862)." Again, page … paragraph 6.—"Behold! when strife … raging in a foreign land and a king sh… die by the murderers hand, then wilt th… know that the time of trouble has com… (spring or summer 1862)." Revelation … explanation of the above paragraph.— "Behold! this event is a sign of domest… strife in another land, and does not app… to this nation, though when it occurs th… nation shall know that its troubles ha… begun, and its own sign will have likewi… been experienced." That is the buddin… of the trees in the winter 1861 to 186… and domestic strife raging upon the shores; see also "Magazine," pages 20… 205, and 226, vision second.—"And … the very time when the nation is struggli… with its domestic opponents shall its co… bined foes meet in discussion and uni… their strength by land and sea, &c., an… shall complete the destruction of the thing which domestic strife had not consumm… ted, &c." Now let us turn to the "Bo… of Life," page 93.—"Then let them wa… the darkening of the sun in the ensuin… summer, (1862), and their foes will be pre… pared to invade these shores, and the… when these preparations are rife and em… barked upon, let the people listen to th… assemblage of four kings beyond the se… &c. And then when the autumn blas… (1862) which next ensues shall have pu… its hues upon the foliage let the people look to the crowded towns and cities filled … starving population, and foreign foes … look forward to the succeeding …

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To the Editor of the Spiritualistic Free Press and General Record.

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SIR,—I promised in my last to describe the meeting (and its results) between myself and Mr. Fitzgerald, Master of Saint James' School, Gloucester. I now do so, as his time and circumstances will allow, I write on the subjects named in my last.

1ST. THE MEETING.

When I arrived here (at 7.45 p.m.) Mrs. Fitzgerald shewed me into the schoolroom, where I was surprised to see, *not only* Mr. Fitzgerald, but six or eight young men; some of whom, *if not all*, are Sunday school teachers. Mr. F. asked me to be seated, and excuse him *a minute or two*; which was, in fact, until Mr. Burton, *the Scripture reader*, and another gentleman came; and sometime afterward, the foreman over the printers, and the foreman over the clerks where I work came; so that in all there was twelve or more persons of one mind and belief, to *only one* of another belief.

2ND. THE CHALLENGE.

When Mr. F. was ready, he asked me if I had not been lecturing in Barton Street? I said, I had. He said, he had read the pamphlet containing the lecture, which stated that we had sent forth a challenge to all the clergy … every sect and denomination, which challenge had been issued ever since the year 1858, and that we complained of it *remaining unanswered*; therefore, he challenged me. I told him, we did *not* challenge any one publicly, *nor privately*, TO VERBAL discussion, *but* publicly, through the press; that the world might see it, and judge of it for themselves; and if he accepted the challenge, he ought to challenge the author of the books or pamphlets, or those who had more time to study than I have at present; and therefore would be better able to defend their writings than I was. I said, I would not undertake to defend or advocate another man's writings or opinions, (and as he stopped me, then, before I could, I shall now add) *when, and where they were* different to my own. He said, but you read the challenge in Barton Street the other Sunday, and set yourself up to be a teacher of the people? I said, "Yes! and read it as you have it before you." He had got it in No. 8 of the "Free Press," on the table before him. He asked me if I did not subscribe to the sentiments and opinions contained in the lecture, and could not endorse or adopt it as my own? I said I could, as I did not know there were any material errors in that pamphlet; but I knew you were only mortal, and therefore not infallible; and in some of your works there *might* be errors, *so far as your own opinions* went, *but* NOT SO WITH THE REVELATIONS, and therefore *I would defend them* to the utmost of my ability, but would *not* be answerable for any man's *opinions*. He said, *what* if he could show me "GRAMMATICAL ERRORS" in the revelations? I said, he might; but he was to remember that the rules of grammer was only the rules and laws of men, which angels were *not* subject to, and, therefore, *not* guided by. "But," says he, "they are guided by the laws of language." I answered, that they were given in language easy and plain enough to be understood, and if we could understand their meaning, that was sufficient.

3RD. REVELATIONS REVEALED TO THE CIRCLE.

Mr. F. then said, you published falsehoods, and for that reason was *not to be* relied upon, and that in the pamphlet "Hypocracy Exposed" it states that the revelations was revealed to the circle; and he contended that they were given to you only, and not to the circle, and *not to you alone*. He said, you alone saw them upon the scroll. This I acknowledged, but told him *you did not* receive them one minute before the circle did, as you *could not see* a lengthy revelation at once, *so as to read it to yourself before* giving it to the circle; but that you read it to the circle as the scroll was *unrolled* by the angel, and that you could not obtain revelations *on public events* without some of the circle being present. He asked if it was a rule laid down for some of the circle to be *present*, and how many? I told him *I could not say* how many were required to be present, as there was *not* always the same number there; but I never knew revelations on public events to be given without some of the circle being present.

4TH. THE EDITOR—A BLIND MAN.

Mr. F. said, you set yourself up to be an Editor, and called yourself one, which he declared *was* a falsehood. I contended, that *if you were not* the Editor, *no one else* could be. He said, it was impossible *for a blind man* to be an Editor, as he could not see to correct the proof sheets, and the person who corrected them was the Editor. I said that you had to prepare all the matter for printing, and all correspondence went through your hands, and that you alone held yourself responsible, and that you had all to do with it *except* reading over the proof sheets, and that the person who did that ONLY, and corrected the errors *by your* instruction, *could not be* the Editor. And though Mr. F. and his colleagues agreed *that you* could not be the Editor, yet I have since been told *that there is an Editor in this city who employs a man to read and correct the proof sheets, and yet the employer claims* the Editorship, or title of Editor. *It is not* the Editorship that I contend for, but *for truth*. Mr. F. *wanted* to prove you a liar, but I think I have proved him one; for Johnson, in his definition of the word Editor, bears me out in my assertion thus:—"EDITOR: *one who prepares* or revises any literary work for publication."

5TH THE EDITOR—A THIRD PERSON.

Mr. F. said, that in No. 8, Vol. 2, of the "Free Press," and in the last column of the 4th page, there is a notice to enquirers divided into two paragraphs; the first you write as the Editor, the second as the *third* person. He said this would deceive any one reading it and cause them to believe … *another person, not* the Editor, … which would be false. I said I did not attach much importance to that, and I believed you had done it *without* thought, and not *with the intention* of deceiving any one. He answered, he did not say anything about intentions; but that it was causing them to believe a lie. He says he did *not say* anything *about intentions*, but I ask, Sir, all reasonable persons, *which we ought* to look at, *intentions or deeds* If it was unintentionally, or *without* thought, it must be a sin of ignorance, *if a sin at all*; and the Bible tells us, "That sins of ignorance God winketh at;" and St. Paul says, "By the law is sin, *without* the law *is no* sin." And those *who are without* the laws of grammar, cannot be guilty of breaking them, therefore are *not* blameable. But if Mr. F. thinks this is mere quibbling, I must say, that *by his own rule, all who teach the people to believe* the first five Books of the Bible *were written by Moses, teach them to believe a lie, as they are all written in the third person.*

6TH. THE CONFESSION.

Now, sir, as these are the principle objections made to your works by Mr. F., with some other *still less* important QUIBBLES, and being in a strange place, and among strangers, and being, I considered, *unfairly* dealt with, not being allowed to give a full reply to any objection made, or to any question asked, and sometimes I could only give a sentence, or a part of a sentence, 'ere I was stopped, and Mr. F. would lecture to those present; my mind was confused, and I told Mr. F. that I thought he was dealing *unfairly* with me, and that I was *unable* (through his superfluous and *over-much* lecturing) to contend with him on such points as those, and that he ought to write his objections to you, as *I could not be expected* to be answerable for another persons errors, as I had before told him in answer to the above challenge, and I again told him I would *not* attempt to discuss the matter *verbally*, but if he would discuss the matter through the Press, and write his objections to ours, *or any other* Newspaper, they would be replied to by those who were better able to answer them than I was, as I had but little time (and it would put me to great inconvenience as I had to go to hard laborious work 12 or 14 hours a day) to answer any correspondence whatever; to carry it out I … great disadvantages, and lose my natural rest to do it. Nevertheless, rather than he should not be answered *I would* do it my myself, but he refused to do so, saying, to write *was not* his object, as it would help to fill Mr. Brown's coffers by increasing the sale of papers. My reply to that *I need not* tell you, *as we are prepared* to prove to the contrary; but I told him that if he was so confident that our cause was wrong, and he was able to prove it wrong *he ought to do it*, it was A DUTY he owed to christianity, to his fellow creatures, and to God, and *if he was so certain* we were wrong, and he had truth on his side, he would prevail, and by giving it publicity overthrow our cause, *and, according to his belief save thousands and perhaps millions of souls from that eternal hell of fire and brimstone, with the devil and his angels*, and if he did *not* do this it would show his hypocrisy, and that he *had not* the glory of God nor the welfare of his fellow creatures at heart. He said he was doing his duty by having me there, and that *he was showing to the world* we were wrong, as I and those present was part of the world, and *I alone* was part of the world. I said that I and those *present* was in the world, but *could not be called* the world. He said our paper *would not* shew things to all the world, as only a few would see it there. I told him that by putting it *in that paper* other newspapers, whose Editors were *not* bigoted, could take up the subject and spread it far and wide throughout this country; and though Christ commanded his disciples to go forth and teach the whole world the will of God, they did not; *but now*, the doctrines *they* say was taught by them has reached most parts of the world. But we, (the Great Organization), would spread the will of God and prepare the minds of the people for the great change and Christ's second coming *in less than six years* all over the world; and thus do *more* in that short time, by the directions of God, through His angels, in divine revelation, than they have done in 1800 years.

Some who see this letter may say of me as was said of St. Paul, that I am mad, and that it is an impossibility; but let those who doubt it read the "Book of Life," and they will see the way in which the Lord has begun this great work, and the manner in which it will be carried on, and how it will end, and let them at the same time *remember* that it is *not men* that will do it, but God, through … with God all things are possible.

When I told Mr. F. that I would not discuss any subject with him *verbally*, but through the press, though I thought he ought to do it with you, or some one more capable, and who had *more time* for study and writing than I have at present. He said he would *not* discuss with you *as he should* raise you to his own level by doing so. I told him that was a poor excuse for a christian to make, (especially one who has a great gift of speech, and all the learning he can have to make him a successfull adversary,) that he dare not, or would not *try* to save thousands of souls from eternal torment, from this devil, and hell fire and brimstone, *for fear* of raising a fellow creature to his own level; for my part I should like to know in what he would raise you? I deny, that in the sight of God he would raise you, if he refers to his position in life, *for God made all men equal*, no man brings any thing into the world with him, neither can he take any thing out of it, and *if he refers* to the opinions of his fellow men, and thinks he would raise you in their eyes in any thing, I despise such a thought, and care *not for their* elevations, nor for what they considered degredations; so long as I have the countenances and blessings of God. Mr. F. wanted me to confess that I was beat, (in argument, I suppose, because I had not studied grammar; therefore, I could not defend a few errors of grammar) I told him *I could not* make any such confession, *as he had not* convinced me that I was wrong. He said, all those then present believed I was wrong, and would I confess I was wrong *if I had an hundred men against me*? I said yes, if I was convinced; but *not* without, as an hundred men might err. Christ had thousands, and I might say millions against him; but that *was no proof* that he was wrong. And the above quibbles was nothing in my mind, as had *nothing whatever* to do with the revelations, or the doctrines we teach.

The last part of this letter (as above) is headed "The Confession," and why? Because Mr. F. colleagues *have*, where I hold the meetings every Sunday evening, and in many other places, gone and proclaimed *a victory* for Mr. F., and said that we had had a discussion, and that he had completely beat me, and had *not* left me a leg to stand upon. And others have brow-beat me, and slandered and vilified me, and have tried to degrade me, *and told me* that if they were me they would never go out preaching any more—they should be ashamed to look any one in the face *after the confession I had made*. Now, Sir, what confession did I make? I know of none, but those stated above, viz.: That I could not defend a few errors of grammar; and as I was confused by the unfair dealings I met with, I could not defend myself, therefore would not discuss any subject only through the press. I have written this to shew *what I have to be* ashamed of, so that those who read it may judge for themselves.

7TH. THE DARKENING OF THE SUN IN INDIA. NO FULFILMENT OF REVELATION.

Mr F. said, you pretended to foretell the darkening in India, and relied upon a newspaper account for its fulfilment, and he could prove it *no fulfilment* at all, as the darkening of the sun was of common occurrence there in the way you mention, and the people looked for it almost as certainly we look for morning and night here, and therefore it did not need divine revelation to foretell it; and if the Angel Gabriel came to reveal anything, it would not be such rubbish as that. Now, the Honorable Charles Augustus Murray, Her Majesty's envoy to Persia, (the writer of the account referred to) speaks of it as being very *unusual* and very extraordinary, and such as he never witnessed before in any part of the world. I ask all honest, candid minded men, if this darkening of the sun is of such common occurrence there? and the people look for it, or upon it as such? *What made the people—the Armenians and other Christian sects, rush through the gloom to confess and pray in the churches; and women shriek and beat their breasts in the streets, and men of all classes prostrate themselves in prayer!* Why, I ask, did they do this? The author of the account gives the answer:—"THEY BELIEVED THE END OF THE WORLD HAD COME" or ARRIVED. The people might be great fanatics, but the greatest fanatics in the world could *not* believe the end of the world *had* arrived on such evidence, if it had not been uncommon, and something extraordinary. Therefore such quibbles as F.'s are useless, and cannot materially affect the Great Organization; for before he can overthrow our cause, *he must prove* that the Angel Gabriel's assertions, or revelations given by him, *are* rubbish; and that our creed and doctrines revealed by him *are* wrong: but this we defy him to do, as he

would need something *more* than the Scriptures in their present corrupt state to do it.

Now, Sir, I am sure this letter is long enough for one, as I am very tired, and have had to neglect other business to write even this; so, with your permission, I will leave the other subjects, on the corruption of the Scriptures, &c., for another letter, and believe me, dear Sir, yours sincerely,

THOMAS TAYLOR.

Morpeth Street, Gloucester,
July 1st, 1861.

Errata to my last.—For "St. James' Street School," read "St. James' School;" and for "without thinking why he wished to see me," read "without *knowing* why he wished to see me."

(*To be Continued.*)

A LETTER FROM A FRIEND TO OUR CAUSE.

To the Editor of the Spiritualistic Free Press and General Record.

SIR,—As I have not the pleasure of knowing you personally, only as an Author or Medium of the Nottingham Spiritual Circle or Great Organization, and that only by reading and the hearing of the ear, through my *dear friend Jediaiah Hitchcock.* You will please excuse the following with reference to myself, namely, besides having been trained or cradled in Methodism, and, consequently, kept under restraint until near twenty-one, when I resolved upon being married and becoming serious, so that I might fear God, and understand my relative duties; not only as a member of the great human family, but as a true member of the professed Church of Christ. However, notwithstanding my parents being Wesleyans, the first religious body I joined was the General Baptists, whose pastor then was J. G. Pike; and being baptized, and the right hand of fellowship given, I set to work as an earnest man, to save myself and others; and very soon my zeal was called in question, even by Mr. Breshen, and simply attributed to my early tuition in Methodism. The truth was, I felt, to love every one, and expected others to love in return, especially so in the church; but, alas, I soon found in many cases the contrary of all this, and I am sorry to say for my simple earnestness in the salvation of souls. These matters, however, operated so upon my mind, that I resolved at once to become a Methodist and am sorry to say that I found things not right even there, which finally ended in a very serious division in the Midland Counties of the connexion, all through the iron rule of those in high places. Simply owing to this fact, I came out along with the seceders, who appeared to flourish, until one, Dr. Warren, was expelled in Manchester from the Old Connexion, which was the sole cause of another serious break off from the old stock again, which finally ended in the breaking up of the Arminian Methodists in Derby and elsewhere, of which I was, though I say it myself. I was a labourious local preacher for many years, God being my helper, *blessed be his name.* However, with many others, I resolved sooner than be out of any society I would join the old people again, and was received by them not only as a member, but as an officer, until the Reform agitation set in right earnest among us, and simply because I claimed a right to lend a helping hand, and would not refrain when remonstrated with. I was forthwith expelled, but was received with open arms among the Reformers, and remained until the last three years, when a little interference took place respecting my last marriage, and sooner than be a stumbling-block to any one, I finally resolved to resign all connection with them in future. It is now three years since I took the above step, in which I have never yet felt that I can call to mind that I ever repented. As for the last fifteen years or more, I have been led gradually to believe in the personal *reign* of the *Redeemer* upon *earth* especially. So the last three years of my isolated experience, as I have had more time than formerly to reflect upon what I had both heard and read: also while my attention has more than ever been directed to watch more diligently what has been, and now is passing, both in the *commercial, political, moral, natural,* and *religious world,* I must now say, thank God for it, that I am a thorough believer in the doctrine and everything else in connection with it. In these matters I am lost in *wonder, love, and praise.* After all this, I must say that I am utterly disgusted with the Christianity as preached and practiced, when contrasted with the Christianity and practice of the apostolic age. I must now say that I feel both proud and thankful, that while in this state of mind, that my friend, the bearer of this, slipt in as an angel of the Lord and fearlessly told me his mind before he knew even mine; and so pleased was I to find a man like-minded with myself, that I could, if possible, have devoured him with love. It was one of the happiest moments of my life, and has been ever since. *Thank God* I am now anxiously anticipating the time, if it please God, when I shall see you at the *celebration* of your ever *memorable anniversary* in *Nottingham.*—From yours most respectfully,

ROBERT REDFERN.

Abbey Terrace, Abbey Street,
Derby, June 21, 1861.

N.B.—The bearer of this letter was Mr. J. Hitchcock.

A REPLY TO MR. FITZGERALD'S FALSE AND UNSUPPORTED ACCUSATIONS AGAINST MR. BROWN, WHICH HE MADE AT THE SCHOOL ROOM, OF ST. JAMES' GLOUCESTER.

NO. I.

Now if Mr. F. can prove me as the Medium, and the cause I advocate, to be wrong, let him at once do so through the means of the public press, so that the people may be benefitted by the controversy.

NO. II.

And if Mr. F. can prove that the Scriptures are not corrupt, and that the clergy are not aware of their corruption, let him at once publish such proofs.

NO. III.

If Mr. F. can prove that the present system of church practices, formalities, and divisions, which now exist, are right, let him do so. But his arguments must be founded on justice, truth, and reason.

NO. IV.

And if Mr. F. can prove that the clergy and professors, who preach and teach doctrines which they do not believe in or observe, are not hypocrites, he will give satisfaction to many of his adherents.

NO. V.

If Mr. F. can prove me an impostor, or that I am labouring in this cause for gain, let him publish his proofs with how he possess the knowledge.

NO. VI.

If Mr. F. can prove that the Scriptures do not teach oppression, cruelty, immorality, and obscenity; or that they are not contradictory, let him publish such proofs to the world.

NO. VII.

If Mr. F. can prove the origin, existence, and occupation of an individual Devil, who has power to divide the almighty power with God, and who existed in heaven and formed a conspiracy in the presence of that God who seeth and knoweth the secrets of all hearts, and ultimately made war against that God in a heaven where we are told nothing but love, mercy, justice, and harmony reigns.

NO. VIII.

Now, if Mr. F. can bring a proof forward from the Scripture, on these subjects, without contradiction, he will confer a great boon to society.

What his other objections are to my works, and the doctrines they teach, I shall b ready, willing, and anxious to reply to him through the press, at any time. His slander and calumny of our cause, and his insults to our member of the circle in Gloucester, and the mean advantage he took over him by Mr. Fitzgerald and his associates talking him down, shews up his oppressive habits, his bigotry, his prejudice, and injustice. But he dare not write to me on the subject, knowing that I should expose the hypocricy his epistle would contain; neither dare he go forth in public discussion, well knowing that the system he advocates is rotten, and that he has no foundation to stand upon. True, in my helpless position I cannot go forth to meet him, or I would willingly do so, and should be thankful to be allowed to discuss the important subject with any Bishop, clergyman, or professor at my own house, accompanied by any one member of our cause. But these challenges I have given repeatedly, but none dare to take them up, because they are well aware they would only expose themselves by so doing. And this is why Mr. Fizgerald will not come to me or write to me, and he knows I cannot go to him, and thus, without proper investigation, he remains in his favoured position, and slanders and vilify me, and endeavour to degrade the cause, for no other reason than that its principles are those which Christ and his apostles taught in their purity, and because we denounce oppression, priestcraft, delusion, and hypocrisy; and this is why Mr. Fitzgerald and all such like emissaries of any of the present churches are opposed to our cause, but we heed not their opposition, or their calumny, knowing that they cannot injure our cause or its propagators, for we are well aware that the same spirit is amongst them as was amongst that class of people when Christ was upon the earth, and if the law was now as it was then, they would persecute and put us to death as they did Christ and his apostles, for no other reason than that they denounced hypocrisy and oppression, and proclaimed Divine truths. But we are thankful that we are accounted worthy to be persecuted for God's and for truths sake. But though we may suffer scoffs, jeers, and abuse of the evil minded, yet divine revelation has promised us, that by being faithful to our pledges, and by serving God fearlessly, and denouncing all present errors and delusions, that instead of incarceration or ignominious death, we shall be protected throughout all tribulations, and live to experience a heavenly and a glorious reward for our labours. Therefore, let Mr. Fitzgerald read what is here stated, and give proofs as I have suggested, and write his objections to me for publication, and I will reply to them in a manner that shall be intelligible and instructive. Therefore, trusting that he will lay aside his calumny and ill feeling, and display a true Christian spirit, according to his profession, and prove all things, and hold fast that which is good. And thus I conclude, and subscribe myself,

J. G. H. BROWN, Medium.

Great Alfred Street, Nottingham,
July 10th, 1861.



THE GREAT ORGANIZATION.

NOTICE.

ON Wednesday, July 17th, 1861, the enrolled Members of the Community and the twelve Members of the Circle, who are the rulers of the twelve tribes, will at Ten o'clock in the Morning of the above named day assemble at the house of the Medium, Mr. J. G. H. Brown, Great Alfred Street, Nottingham, and where, after the business of the Circle is completed, the Circle and their immediate friends will partake of a substan[tial] dinner, after which, hymns w[ill] be sung and prayers offered, and at Two o'clock a procession wil[l] be formed in front, consisting [of] the twelve Members of the Circle with their twelve banners denoting the twelve tribes of the Organiza[tion], and between each banner [the] Members of the Community w[ill] form, as deputations representing the twelve tribes, and these Mem[bers] will be composed of perso[ns] from all the localities whe[re] Members of the Organization [may] reside; the Circle banner wil[l be] carried in front by a Member [of] the Community, while anot[her] Member will bring up the rear w[ith] the Dispensary banner, so t[hat] there will be fourteen banners [in] all, and the procession, when for[m]ed, will proceed to St. Ann's W[ell] Road, through it to Stone Wat[er]ings, Beck Street, and up by [the] House of Correction, through L[ow]er Parliament Street, and al[ong] Upper Parliament Street, by [St.] George's Hall, and down into [the] Old Market Place, where they [will] form and deliver a lecture and g[ive] books away, after which, the p[ro]cession will return up Pelh[am] Street, Swine Green, down Go[ose] Gate and Hockley, through G[ood]ling Street, across the New Mar[ket] Place, up Robin Hood Street, [and] thence to the place of start[ing], where they will break up and d[is]miss. And at Half-past Four [a] public Tea Party will be held at [the] house of the Medium and on [the] premises adjoining, tickets, [...] each, to be had only from [the] Mediums address, and all Mem[bers], friends and acquaintan[ces] will be permitted to tea by tic[ket], after which, divine service will [be] held, and a collection made in [aid] of the general funds of the cau[se]; and to prove that we wish no [se]cresy or privacy all truth-seek[ers] or people peaceably inclined, [are] respectfully invited to attend; [and] reasonable questions, calculated [to] enlighten the people will be che[er]fully answered.

J. G. H. BROWN.

Great Alfred Street,
Nottingham.

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